

आलवारा आलवारा  
**Lives of the Ālvārs**

—आलवारा आलवाराआलवाराआलवारा आलवारा ‘आलवारा’  
—Śrīla Bhakti-siddhānta Sarasvatī ‘Prabhupāda’

<1> आलवारा आ आलवाराआलवारा  
<1> Ālavāra or Divya-sūri

‘आलवारा’ आलवारा आलवारा  
**The meaning of the word ‘Ālavāra’**

‘आलवारा’ आ ‘आलवारा’ आलवारा आलवारा आलवारा आलवारा  
आलवारा आलवारा आलवारा

The word ‘आलवारा’ (Āḍhavāra) or ‘आलवारा’ (Ālavāra) is a word from the Tamil language of South India.

आलवारा आलवारा आलवारा आलवारा आ—आलवाराआलवारा,  
आलवाराआलवारा आलवारा आलवाराआलवारा

In Sanskrit language the word Āḍhavāra or Ālavāra means—*divya-sūri* (divine sage), *divya-yogī* (divine yogī) or *nitya-yogī* (eternal yogī).

According to the philosophy of *Viśiṣṭa-advaita*, very ancient, perfected (*siddha*), eternal associates (*pārṣadas*) of Bhagavān Nārāyaṇa, who are great personalities (*mahātmās*) of the Śrī Rāmānuja *sampradāya* (tradition or disciplic succession) are known by the name of Ālavāra.

[**Note:** If *īśvara* can be compared to a noun, then the *jīva* and the universe can be compared to its adjectives. Thus the noun of the Absolute Truth, being qualified by the adjectives of *jīva* and *jagat*, is the embodiment of qualified monism (*viśiṣṭādvaita*).]

According to some

### The number of Ālavaras

According to some, the number of Ālavaras is ten, while according to others, it is twelve.

Having descended from *Vaikuṇṭha*, these eternal associates (*pārṣadas*) of Śrī Nārāyaṇa took birth at different times and in various places in North and South India,

inakā jīvana-vṛttānta saṁskṛta bhāṣāmeṁ likhita  
'divyasūri-caritam' aura 'prapannāmṛtam', tamila aura  
saṁskṛtamiśra maṇipravāla bhāṣāmeṁ likhita  
'prabandhasāra' aura 'upadeśaratnamālā', evaṁ  
tamila bhāṣāmeṁ likhita 'paḍhaṇaḍaṇī' aura  
'vilakkama' nāmaka granthomeṁ pāyā jātā hai.

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[illegible]

ॐ कश्चाराभूतामहादहवयाभक्तिसारह  
“kāṣāra-bhūta-mahadāhvaya-bhakti-sārāḥ  
śrīmacchaṭhāri-kūlaśekhara-viṣṇu-cittāḥ  
bhaktāṅghri-reṇu-muni-vāhaś-catuṣ-kavindrāḥ  
te divya-sūraya iti pratithā daśorvām

गुदायतिन्त्रामिस्त्राभ्याम् द्वादसायितान्  
godā-yatīntramīśrābhyāṁ dvādaśaitān  
vidurbudhāḥ. viśṛjya godāṁ madhura-kavinā  
saha sattama. kecid-dvādaśa-saṅkhyātān  
vadanti vibudhottamāḥ.

ॐ कश्चाराभूतामहादहवयाभक्तिसारह

## The names of the Ālavāras in Sanskrit and Tamil languages

गुदायतिन्त्रामिस्त्राभ्याम् द्वादसायितान्  
vidurbudhāḥ. viśṛjya godāṁ madhura-kavinā  
saha sattama. kecid-dvādaśa-saṅkhyātān  
vadanti vibudhottamāḥ.

The names of the Ālavāras are found in two forms.  
One is the Sanskrit name and the other is the Tamil  
name. These names are as follows:

गुदायतिन्त्रामिस्त्राभ्याम्  
**Sanskrit Name—**

गुदायतिन्त्रामिस्त्राभ्याम्  
**Tamil Name—**

- |                                   |  |
|-----------------------------------|--|
| (1) कश्चाराभूतामहादहवयाभक्तिसारह— | पोयगाय अलावारा,                                |
| (1) Kāṣāra-muni or Saro-yogī—     | Poyagai Ālavāra,                               |
| (2) भूतायोगी—                     | पुदत्तालवारा,                                  |
| (2) bhūtayogī—                    | pudattālavāra,                                 |
| (3) भ्रान्तायोगा महातयोगी—        | पे अलावारा,                                    |
| (3) Bhrānta-yoga or Mahat-yogī—   | Pe Ālavāra,                                    |
| (4) कश्चाराभूतामहादहवयाभक्तिसारह— | केचिद्विदुषोऽष्टादशसंख्यया वदन्ति विबुधोत्तमाः |

ஐய்யாய்ய,

(4) **Bhakti-sāra—**  
**ālavāra,**

**Tirumaḍi-saippirāna**

(1) ஐய்யாய்ய, ஐய்யாய்ய, ஐய்யாய்யாய்ய —ஐய்யாய்யாய்யாய்ய,  
ஐய்யாய்ய ஐய்ய—

(5) **Śaṭhāri, śaṭhakopa, parāṁkuśa—**  
**Nammālavāra,**  
**vakulā bharaṇa—**

(1) ஐய்யாய்யாய்ய— ஐய்யாய்யாய்ய ஐய்யாய்ய,  
(6) **Kula-śekhara—** **Kula-śekhara**  
**Ālavāra,**

(1) ஐய்யாய்யாய்யாய்யாய்ய— ஐய்யாய்ய ஐய்யாய்ய,  
(7) **Viṣṇu-citta—** **Perī ālavāra,**  
(1) ஐய்யாய்யாய்யாய்யாய்ய— ஐய்யாய்யாய்யாய்யாய்யாய்யாய்ய  
ஐய்யாய்ய,

(8) **Bhakta-pada-reṇu—** **Toṇḍaraḍippolī**  
**Ālavāra,**

(1) ஐய்யாய்யாய்ய, ஐய்யாய்யாய்யாய்ய ஐய்ய ஐய்யாய்யாய்யாய்யாய்யாய்யாய்ய,  
ஐய்யாய்யாய்யாய்ய—

(9) **Mani-vāhana, Yogī-vāhana or Tiruppāṇi**  
**Ālavāra,**  
**Prāṇa-nātha—**

(11) ஐய்யாய்யாய்யாய்ய, ஐய்யாய்ய— ஐய்யாய்யாய்யாய்யாய்யாய்யாய்ய,

(10) **Catuṣkavi, Para-kāla—**  
**Tirumaṁgaiyālavāra,**

ஐய்ய ஐய்யாய்யாய்யாய்யாய்யாய்யாய்ய ஐய்ய ஐய்யாய்ய ஐய்யாய்ய ஐய்யாய்ய ஐய்யாய்யாய்யாய்ய  
ஐய்ய-ஐய்ய

**These are the ten Ālavāras who are universally  
accepted. In addition to these, there are a few  
others.**

(11) Godā

(11) Godā

(11) Godā

(11) Godā

(12) Rāmānuja

Udaiyāvāra or Ilāhī ālavāra

Āṇḍāla (Raṅga-nāyakī)

Āṇḍāla (Raṅga-nāyakī)

Āṇḍāla (Raṅga-nāyakī)

Yamvārumānāra,

These twelve great devotees are referred to as

Ālavāras or Divya-suris.

Some other people include Madhura Kavi in the list

of Divya-suris instead of Godā-devī.

Some other people include Madhura Kavi in the list

of Divya-suris instead of Godā-devī.

(12) Madhura Kavi

(12) Madhura Kavi

Ālavāra

Madhura-kavi-gala

Madhura-kavi-gala

In the temple of Śrī Raṅganātha and in

Perembedur, the deities of these Ālvārs are preserved.

Every day, they are worshipped there.

Every day, they are worshipped there.

Every day, they are worshipped there.

Every day, they are worshipped there.

<1> Śrī Godā-devī

<2> Śrī Godā-devī

Appearance

Appearance

Appearance

Appearance

Appearance

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In ancient times, in a village called Śrī-villi-puttūra located on the banks of the Kāverī River in South India, there lived an Ālavāra (an exalted eternal associate of Lord Viṣṇu or *viṣṇu-pārṣada*) named Śrī Viṣṇu-citta

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He cultivated a flower garden and a Tulasī grove for the worship of Lord Vaṭa-patra-śāyī [The Bāla-Gopāla form of Bhagavān who took shelter of the leaf of a banyan tree (*vaṭa*) at the time of universal devastation, while sucking His toe].

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He used to water them (the flower garden and a Tulasī grove) with water every morning.

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One day, while he was watering the Tulasī plants, he found a very beautiful newborn girl under those plants.

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He picked her up, took her home, and raised her like his own daughter, just as King Janaka did to Sītā-devī.

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He named her 'Godā'.

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***Time of Appearance and Preliminary Information***  
***Time of Emergence and Prior Introduction***

ॐ गौडदेवीं नमस्कृत्य भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव

Godā-devī appeared on Earth in the month of Vaiśākha, in the Nala year of the 97th Kali era, under the Pūrva Phālgunī constellation.

गौडदेवी-भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
(भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव)

It is written in the book named *Sthala Māhātmya* that when Garuḍa took birth as Viṣṇu-citta to serve Nārāyaṇa, Lakṣmī prayed to Nārāyaṇa that she desired to take birth on Earth as Viṣṇu-citta's daughter and serve Him (Nārāyaṇa).

गौडदेवी भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव

Nārāyaṇa accepted her prayer and commanded that this form of Lakṣmī as Godā be worshipped in all Nārāyaṇa temples on Earth.

गौडदेवी भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव

By worshipping her, the Vaiṣṇavas of ‘Śrī *sampradāya* will attain liberation (*mokṣa*).

गौडदेवी भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव  
भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव भक्त्यैव

Among the three potencies of Lord Nārāyaṇa, the potency of will (*iccā-śakti*, desire potency) is the principal power.



Through the power of *icchā-śakti* (desire potency), the three energies named Śrī, Bhū, and Līlā (or Nīlā) manifest and serve Mahā-viṣṇu.

Through the power of *icchā-śakti* (desire potency), the three energies named Śrī, Bhū, and Līlā (or Nīlā) manifest and serve Mahā-viṣṇu.

Nīlā or Durgā *śakti* (potency) is the creator of the universe.

Nīlā or Durgā *śakti* (potency) is the creator of the universe.

It is from her plenary portion that Godādevī has manifested on Earth.

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Godādevī among the twelve Ālavāras

### Godādevī among the twelve Ālavāras

In the Rāmānuja sampradāya (disciple succession), the Vaiṣṇavas consider Godā-devī to be an Ālavāra.

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Among the Ālavaras, only Godādevī is a female Ālavara.

Among the Ālavaras, only Godādevī is a female Ālavara.

Some people do not consider her an Ālavāra.

Some people do not consider her an Ālavāra.

Some do not regard her as an Ālavāra.

According to them, the number of Ālavāras is 10.

According to them, the number of Ālavāras is 10.

[In their opinion, there are 10 Ālavāras.]

[In their opinion, there are 10 Ālavāras.]

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 ১১১১১১-১১১১১১১ ১১১১১১ ১১ ১১১১১১১১১১১ ১১১১১১ ১১১১১ ১১ ১১১১১১  
 ১১১১১ ১১১১১১১ ১১১১১১১১১১১১১১ ১১১১১১১১১১ ১১১১১১১১১১ ১১১১১১

Viṣṇu-citta would constantly gather flowers and Tulasī leaves from his flower garden and Tulasī grove, and use them to create exquisite garlands to decorate Bhagavān Vaṭa-patra-śāyī (the Lord who lies under the banyan tree.)

Godā gradually began to mature. Along with that, her agility also increased. She always engaged in the chanting of the glories of Bhagavān aloud.

When her father would go to the temple, she would take care of the flower garden and the Tulasī grove. She always considered Bhagavān to be her beloved.

[illegible]

The beautiful garlands that her father would make for Bhagavān Vaṭa-patra-śāyī (the Lord who rests upon the leaf of a banyan tree), she, with a childish nature, would wear them herself in her father's absence and look at her own reflection to see if her beauty would be pleasing to Bhagavān.

The lovely garlands that her father would create for Bhagavān Vaṭa-patra-śāyī (the Lord who rests upon the leaf of a banyan tree), Godā, with a playful and innocent mind, would put them on herself when her father was away and admire her own reflection to see if Bhagavān would find her beautiful in them.

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የሥራ ስኬትና የሰው ኃይል አቅም መመስረት ይቻላል።

One day, Viṣṇu-citta saw Godā doing this. He was shocked and scolded her, saying—

One day, Viṣṇu-citta caught Godā in the act. He was taken aback and rebuked her, exclaiming—

[illegible]

Daughter, what have you done? Have you gone mad? Why are you wearing the garland meant for Bhagavān and making it impure remnant?

Child, what is this that you have done? Have you lost your senses? Why are you putting on the garland that was prepared for Bhagavān and defiling it?

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This is a great offense in the service of Bhagavān. Only Bhagavān garlands and flower remnants) (*nirmālya*) are worthy of being accepted by living entities.

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 ১১১১১১ ১১১১ ১১১১ ১১১১১"

I can never intentionally offer to Bhagavān anything that has been already enjoyed by any living entity.

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That day, Viṣṇu-citta went to the temple of Bhagavān Vaṭa-patra-śāyī with a heavy heart and empty hands, and after completing his daily rituals, he returned home.

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That same night, Viṣṇu-citta had a dream in which

Bhagavān Vaṭa-patra-śāyī appeared before him and asked why he had not offered flowers and Tulasī to Him that day.

विष्णुचित्ता ने भगवान् को यह प्रश्न किया कि आप आज क्यों फूल और तुलसी नहीं अर्पित की? भगवान् ने जवाब दिया कि मैं तो फूल और तुलसी अर्पित करने में बहुत ही प्रसन्न हूँ।

When Viṣṇu-citta explained the reason, the Lord said, 'The garland worn by Godā is not impure; on the contrary, I derive great pleasure from wearing those very garlands.'

“You always offer the same garland to Me.” Viṣṇu-  
citta's eyes opened, and he was greatly astonished,  
and he was fully convinced of his daughter's  
importance (greatness).

He began to appreciate her good fortune and  
started offering the garland worn by Godā-devī and  
flowers and Tulasī *mañjarīs* and leaves to Bhagavān  
Vaṭa-śāyī every day with a devoted and unhesitating  
heart

Development of love for Bhagavān in the heart  
of Godā

## Development of love for Bhagavān in the heart of Godā

With the increase in age, the love for Bhagavān  
began to grow in the heart of Godā.

As Godā grew older, her love for Bhagavān also  
increased.

Gradually, her heart's inner feelings, soaked in  
love for Bhagavān, began to blossom.

Gradually, her heart-filled emotions, soaked in love  
for Bhagavān, began to blossom.

Godā-devī's love for Bhagavān began to blossom.

Godā-devī's love for Bhagavān began to blossom.

Godā-devī's love for Bhagavān began to blossom.

Her pain of separation (from Bhagavān) increased.  
Her anguish of separation increased.

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Her soul remained constantly attached to the wealth of her life Śrīman Nārāyaṇa.

Her life breath was constantly fixed on her life's treasure (Bhagavān).

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The thought of marrying any mortal human other did not occupy even a slight place in her heart. She desired to marry only Bhagavān Nārāyaṇa, who is the supreme eternal amongst all eternal entities.

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She always contemplated the astonishing and enchanting pastimes of Lord Kṛṣṇa and the *gopīs* (cowherd damsels); Bhagavān was present in her eyes, in her heart, in her very life-air, and in every hair-pore of her being.

She would always contemplate the extremely wonderful and enchanting pastimes of Śrī Kṛṣṇa and the *gopīs*, and her eyes, heart, life breath, and every skin-pore were filled with Bhagavān.

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She was always imbued with the mood of a *gopī*

(cowherd damsel) and various unique endeavors to attain love for Bhagavān became apparent in her.

She was always immersed in the mood of a *gopī*, and various wonderful behaviors began to manifest in her as she sought to attain divine love for Bhagavān.

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The emotions of her heart started to manifest outwardly as well.

The feelings of her heart were beginning to express themselves outwardly as well.

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**Viṣṇu-citta requests Godā to get married  
and Godā apologizes  
The marriage proposal by Viṣṇu-citta  
and Godā's apology**

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Viṣṇu-citta, seeing Godā's emotions, understood that she wanted to get married.

Viṣṇu-citta understood from Godā's feelings that she wanted to get married.

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Therefore, he presented a marriage proposal to her.

So, he proposed the idea of marriage to her.

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Godā became extremely distressed and angry



when she heard the proposal of marrying a mortal man.

Hearing about the prospect of marrying a mortal man, Godā became extremely saddened and angry.

She boldly spoke clearly to her father, “Father! If I am to be married to any mortal man, I will not keep my life.”

She fearlessly and clearly told her father, “Father, if I am married to any mortal man, I will not retain my life.”

Marriage with Śrī Raṅganātha

**Marriage with Śrī Raṅganātha**

It didn't take long for Viṣṇu-citta to understand that Godā's mind was completely devoted to Bhagavān and that she would not marry any human being.

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However, the question was which form of Lord Nārāyaṇa Godā was attracted to. He thought of a solution.

With great love and faith, he began to narrate to Godā the names, forms, qualities, and glories of the one hundred and eight different Deity forms of Lord Nārāyaṇa.

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He narrated the glory of Śrī Raṅganātha, who is situated on the banks of the Kāverī River, and spoke of His compassion. Godā listened to the account of the Deity worship of Śrī Raṅganātha, with great curiosity and intense eagerness.

He told her about the glories of Śrī Raṅganātha, situated on the banks of the Kāverī, and about his kindness. Godā was listening to the narration of Śrī Raṅganātha's Deity worship with great curiosity and intense eagerness.

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As she listened, her eyes poured out like the torrential rain during the two months of monsoon season called Śrāvaṇa and Bhādrapada. Now, for Godā, even a moment's separation from Śrī Raṅganātha had become unbearable.

As she listened, her eyes began to rain like the torrential rain during the two months of monsoon season called Śrāvaṇa and Bhādrapada. Now, the separation from Śrī Raṅganātha became unbearable for Godā, even for a moment.

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She had become enamored with the form and qualities of Lord Raṅganātha. Viṣṇu-citta was greatly concerned about how to arrange Godā's marriage with Lord Raṅganātha.

She had become deeply attached to Lord Raṅganātha's beautiful form and qualities. Viṣṇu-citta

was greatly worried about how Godā's marriage could be solemnized with Lord Raṅganātha.

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As he worried, he fell asleep. In his dream, he saw that Śrī Raṅganātha himself had come to him and was proposing to marry Godā.

While worrying, he fell asleep. In his dream, he saw Śrī Raṅganātha Himself coming to him and proposing to marry Godā.

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Meanwhile, Śrī Raṅganātha also gave an order in a dream to the chief official of the temple to bring his beloved Godā to the Śrī Raṅganātha temple with great pomp and grandeur.

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Understanding it to be Bhagavān's command, he sent many servants to bring Godā with an umbrella, a whisk (*cāmara*), and other royal honors.

He, understanding it to be Bhagavān's order, sent many servants to bring Godā with an umbrella, a whisk fan, and other royal honors.

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These people reached Villiputtura and conveyed Śrī Raṅganātha's order to Viṣṇu-citta.

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Remembering his dream and hearing Raṅganātha's command, Viṣṇu-citta was overwhelmed with bliss and his voice faltered.

Viṣṇu-citta, remembering his dream and hearing Lord Raṅganātha's order, was overwhelmed with joy and his speech became choked.

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He presented all the matters at the lotus feet of his worshipable Deity, Bhagavān Vaṭa-śāyī.

He presented all the matters at the lotus feet of his worshipful deity, Śrī Vaṭaśāyī Bhagavān.

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Bhagavān Vaṭa-patra-śāyī gave his consent for the marriage of Godā with Lord Raṅganātha.

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Then, a bejeweled throne was prepared for Godā and a curtain was drawn around it.

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Godā-devī was no longer an object to be seen by any mortal man.

Godā-devī was no longer an object to be seen by any mortal human.

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She had now attained the right to be a consort or Queen of the Lord and reside in the the private chambers of the Lord.

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**Godā-devī's merging with Raṅganātha.**

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Meanwhile, the drums began to play. The sound of conch shells started to resonate in all directions.

Meanwhile, the drums began to beat, and the sound of the conch shell filled the directions, making them reverberate.

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The *brāhmaṇas* began to chant Vedic *mantras*. In this way, with great pomp and royal honor, Godā-devī was brought into the inner sanctum of Śrī Raṅganātha.

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At that time, Vallabhadeva, the king of Mathurā who was like a disciple of Viṣṇu-citta, was standing in awe and amazement inside the temple of Śrī Raṅganātha.

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The goddess (Godā-devī), intoxicated with love, descended from her jewel-studded palanquin and directly climbed onto the serpentine bed (*śeṣa-śayyā*) of Lord Raṅganātha. In front of everyone, she merged into Śrī Raṅganātha instantaneously.

**[Note:** Bhagavān Śeṣa (Anantadeva) is Lord Raṅganātha's own great personal form imbued with His all-accommodating potency. Reposing upon Śeṣa, who takes the form of His bed, the Lord enjoys with Yogamāyā.]

Physical eyes could no longer see her. Viṣṇu-citta and other spectators were absorbed in their own bliss, their eyes moist with tears.

The physical eyes could not see her any further. Viṣṇu-citta and the other spectators became enraptured, their eyes brimming with tears of joy.

At the same time, a divine voice said, “Viṣṇu-citta! From today, you have become My father-in-law. We respect you.”

Then, according to the procedure (injunction) of the Pañca-rātra, Viṣṇu-citta was honored.

Then, according to the rituals of the Pañca-rātra tradition, Viṣṇu-citta was honored.

Then, the instruction was given that he should go to Villī-puttūra and spend the remaining moments of

his life in the service of Bhagavān Vaṭa-patra-śāyī.

பெரியபெரியபுராணம் பற்றியுள்ள பல் பகுதி பற்றிய பகுதிகள்

**Godā-devī's Period and Her Compositions**

பெரியபெரியபுராணம் பற்றியுள்ள பல்-பகுதி பற்றிய பகுதிகள்  
பெரியபெரியபுராணம் பற்றியுள்ள பல் பகுதி பற்றிய பகுதிகள்  
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Based on the study of temporal research by modern scholars, it appears that Godā-devī came to Śrī Raṅgam in the 10th century of the Śaka era.

பல் பகுதி பற்றியுள்ள பல் பகுதி பற்றிய பகுதிகள்  
பெரியபெரியபுராணம் பற்றியுள்ள பல் பகுதி பற்றிய பகுதிகள்



At that time, Yamunācārya was present at the Śrī Raṅganātha temple.

যদি যমুনাকার্য্য যমুনাকার্য্য যদি যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য

The statement on this subject is that, like Godā-devī, Lord Raṅganātha also accepted Kulaśekhara's daughter in marriage.

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Kulaśekhara was a contemporary of Yāmunācārya.

যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য

Therefore, it is appropriate to place the flourishing period of Śrī Godā-devī about two centuries before Yamunācārya.

যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য

Godā-devī composed excellent poems infused with the essence of devotion.

যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য ‘যমুনাকার্য্য’ যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য

In the Tamil language, the text composed by her, known as ‘Tirupāvai’, is famous.

যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য

According to some opinions, the text composed by her is called ‘Nācciyāra Tirumaḍi’.

যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য যমুনাকার্য্য

These scriptures are highly revered among Drāviḍa (Dravidian) devotees.

(3) விஷ்ணு-சித்தா (பெரி-ஆலவாரா)  
(3) Viṣṇu-citta (Peri-ālavāra)

பெரி-ஆலவாரா இவரின் பெற்றோர்-பிள்ளைகள்  
**Parents and childhood background**

பெரி-ஆலவாரா பிள்ளைகளில் முதலாவதாக பெரி-ஆலவாரா பெயர் வருகிறது.

Among the Ālavāras, the name of Śrī Viṣṇu-citta comes first.

இவரின் பெயர் பெரி-ஆலவாரா என்றும், இவரின் பெயர் பெரி-ஆலவாரா என்றும்.

Although one of his names is Bhaṭṭa-nātha, he is famously known as Peri Ālavāra in the Tāmil language.

இவரின் பெயர் பெரி-ஆலவாரா என்றும்.

He is believed to be an incarnation of Garuḍa.

இவரின் பெயர் பெரி-ஆலவாரா என்றும், இவரின் பெயர் பெரி-ஆலவாரா என்றும்.

He was born in the sacred place of Villi-puttūra, near Dakṣiṇa Mathurā (Madurai), in the Tinneveli district of the Madras province.

இவரின் பெயர் பெரி-ஆலவாரா என்றும்.

His parents' names were Mukunda and Padmā-devī.

இவரின் பெயர் 'பெரி-ஆலவாரா' என்றும்.

Mukunda belonged to the sacred Brāhmaṇa lineage known as *Veyāra*.

இவரின் பெயர் பெரி-ஆலவாரா என்றும்.

Viṣṇucitta was born in the 46th Kali Yuga year

(Kalyābda), in the month of Jyeṣṭha, under the Svāti *nakṣatra*.

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At the age of fifty-one, this great soul received the right to nurture and raise Śrī Godā-devī as his daughter.

This great soul received the right to nurture Śrī  
Godā-devī as his daughter at the age of fifty-one.

A diagram of a 2D array with 10 columns and 2 rows. The 5th column is highlighted in yellow.

Since childhood, he had a natural devotion to Śrī Nārāyaṇa in his heart.

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He sold all his property, bought a beautiful piece of land in return, and there he created an extremely delightful garden with Tulasī and beautiful flower bearing plants.

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Every morning, he would select flowers, weave them into beautiful garlands, and offer them to the Bhagavān Vata-patra-śāyī of his village.

ततः भगवान् भूयः शोभायमानः शोभायमानः शोभायमानः  
शोभायमानः शोभायमानः शोभायमानः शोभायमानः शोभायमानः  
शोभायमानः शोभायमानः शोभायमानः शोभायमानः शोभायमानः  
शोभायमानः शोभायमानः शोभायमानः शोभायमानः शोभायमानः  
शोभायमानः

Then, beholding the divine Deity form of Bhagavān adorned with those beautiful garlands, he would lose all awareness and drink the sweetness of His unparalleled beauty and sweetness with unblinking eyes.

तस्य दैन्यं दैन्यं दैन्यं दैन्यं दैन्यं दैन्यं दैन्यं दैन्यं दैन्यं दैन्यं

This became his daily routine in life.

This had become his daily routine in life.

ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः

### **King Vallabha-deva was given advice by an unknown *brāhmaṇa***

ततः ततः ततः ततः (ततः) ततः ततः ततः ततः ततः ततः ततः ततः ततः  
ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः

At that time, a king named Vallabha-deva of the Pāṇḍya dynasty was ruling in the southern Mathurā (Madurā) region.

ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः

He loved his subjects like a father and was dedicated to religious principles.

ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः  
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ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः

One night, while wandering around the city of Madurā in disguise, he came across a *brāhmaṇa* sleeping under a tree on the road.

ततः ततः ततः ततः—‘ततः ततः ततः ततः ततः ततः ततः ततः ततः ततः  
ततः ततः?’

The king woke him up and asked, 'Who are you and where have you come from?'

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'O gentleman (O noble person, *mahāśaya*), I am a *brāhmaṇa*, I have come from the northern region after taking a bath in the Ganges, and now I am returning home.'

“我本人也参加了，”——他继续说，——“我本人也参加了，”——

'It got late on the way, so I am resting here for the night,' the *brāhmaṇa* replied.

[illegible]

'Good, you seem to be a great scholar and have also traveled to many places.'

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Therefore, please share some advice from your experiences with me,' the king asked humbly.

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The *brāhmaṇa* said, 'If that is truly your wish, then listen—'

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*XXXXXX XXXXXX*

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***varṣārtham-aṣṭau prayateta māsān-  
niśārtham-arddham divasaṃ yateta  
vārd dhakya-hetor-vayasā navena  
paranna-hetor-iha janmanā ca***

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The meaning is that a person works hard for eight months so that he can live comfortably and enjoy by eating and drinking during the four months of the rainy season.

[illegible]

Similarly, one labors throughout the day to rest peacefully at night and strives earnestly in youth to ensure a comfortable old age.

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From these teachings, one learns that a person should always strive in this life for the welfare of the afterlife. [From these examples one understands one must diligently render devotional service to Bhagavān Śrī Kṛṣṇa so that one can go to the spiritual world after death.]

**The king's concern and  
the assembly's organization  
[King's concern and calling a meeting]**

On hearing these instructive words, a strong desire arose in the king's heart to know the true ultimate (supreme) goal of human form of life.

He called his minister Celva-nambi and, after consulting with him, organized a grand assembly of saintly and scholars who follow the Vedic Culture from all over the country.

Representatives of all religions were invited to it.

Brahmins, Kshatriyas, Vaishyas, Sudras, Śaivas, Śāktas, Sun-god worshipers, Gāṇapatyas, Māyāvādīs, Sāṅkhyas, Vaiśeṣikas, Pāśupatas, Jains, Buddhists, etc.—all were invited to the assembly.

Prominent representatives of all sects, including Śaiva (worshipers of Śiva), Śāktas (worshipers of Durgā), worshipers of Sun-god (*Sūrya-upāśakas*), Gāṇapatyas (worshipers of Gaṇeśa), Māyāvādīs (impersonalists), *Sāṅkhyas* (the followers of Sāṅkhya philosophy), *Vaiśeṣikas*, *Pāśupatas* (followers of the doctrine of Paśupati), *Jainas* (followers of Jainism), and Buddhists, attended the assembly.

[**Note:** *Sāṅkhya* is the path of knowledge involving an analysis of spirit and matter. This philosophy is atheistic in nature. It was propagated by the sage Kapila, who is different from the *avatāra* of the Lord known as Kapila, the son of Kardama and Devahūti.

The sage Kapila, who was born in the dynasty of Agni, is referred to in the *Mahābhārata* (*Vana-parva* 221.21): *kapilaṁ paramarṣiṇ ca yaṁ prāhur yataya sadā agni sa kapilo nāma sāṅkhya-yoga pravartaka*—“That person whom the renunciates proclaim as the founder of the *sāṅkhya-yoga* system is the great sage Kapila who appeared in the dynasty of Agni.”

**Vaiśeṣika** is a later division of the *nyāya* school of philosophy, also known as ***vaiśeṣika-darśana***. It was founded by Kaṇāda Ṛṣi and differs from the *nyāya* system of Gautama. Kaṇāda accepted six principles: (1) *dravya* (elementary substances which are nine in number—earth, water, fire, air, ether, time, space, the soul, and the mind), (2) *guṇa* (characteristics of all created things such as form, taste, smell, sound, and tangibility), (3) *karma* (activity), (4) *sāmānya* (universality; the connection of different objects by common properties), (5) *viśeṣa* (individuality; the essential difference between objects), and (6) *samavāya* (inseparable concomitance; the relation which exists between a substance and its qualities, between a whole and its parts, or between a species and its individuals).

According to the ***vaiśeṣika-darśana*** the *jīvas* are innumerable. The merit or demerit attaching to a man’s conduct in one state of existence and the corresponding reward or punishment which he receives in another is called *adr̥ṣṭa* (that which is beyond the reach of consciousness or observation). Due to the force of this unforeseen accumulated *karma*, the *jīva* falls into the cycle of creation and undergoes birth, death, happiness, and distress. When



the jīva obtains philosophical knowledge of the six principles, his *adr̥ṣṭa* is destroyed and he can attain liberation from the bondage of material existence. The *vaiśeṣikas* define *mukti* as final release from material misery. There is no direct mention of *Īśvara* in the *vaiśeṣika-darśana* of Kaṇāda.]

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But the king's problem could not be resolved.

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How could it be resolved when his heart was yearning for a loving devotee who could make him drink the elixir (nectarean mellows) of devotional service, making his life blissful, gracious and filled with pure love for Bhagavān?"

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**By the order of Bhagavān Vaṭa-patra-śāyī,  
the arrival of Viṣṇu-citta in the royal court  
(assembly)**

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"Viṣṇu-citta was not a philosophical scholar, but a topmost devotee of the Lord."

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Rendering loving devotional service to Bhagavān and singing the glories of His name, form, qualities and pastimes were the sole vows of his life.

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Hence, he was the crest jewel among the scholars.

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Bhagavān Vaṭa-patra-śāyī repeatedly urged him to go to King Vallabha-deva's royal court (assembly).

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Divya-sūri Mahāśaya (Viṣṇu-citta) did not wish to go to the royal court, knowing well his complete lack of scholarly expertise.

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He expressed his feelings of inadequacy to Bhagavān.

He expressed his unworthiness to Bhagavān.

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But Bhagavān Vaṭa-patra-śāyī said, ‘Do not worry about this.

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You go to that royal court and surely go. As for the matter of scholarship, I will handle it.”

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Ultimately, Viṣṇu-citta could not ignore the Lord's command. He set off for the royal court (assembly).

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**Viṣṇu-citta's honorable arrival in the assembly hall**

## and his teachings (instructions)

ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ  
ਸ਼੍ਰੀ ਭਗਵਾਨ

When Viṣṇu-citta arrived in Madurā, he was warmly welcomed.

ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ  
ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ  
ਸ਼੍ਰੀ ਭਗਵਾਨ

The king and the minister both greeted him at the entrance of the assembly hall and respectfully escorted him to the assembly.

ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ-ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ  
ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ

He shone in the assembly of scholars like the moon among the stars (constellations).

ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ  
ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ-  
ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ

"Seeing such honor bestowed upon a garland maker who was ignorant about *Vedānta* philosophy, the assembly of scholars felt great envy.

ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ  
ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ ਸ਼੍ਰੀ ਭਗਵਾਨ

But hearing the deeply profound teachings on scriptures from Viṣṇu-citta's mouth, the entire assembly was astonished.

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The proud assembly of scholars, along with the king and the audience, were all gratified upon hearing his extraordinary teachings about devotional service of

Bhagavān.

Everyone began to praise Viṣṇu-citta highly. Why wouldn't they, when Bhagavān Himself was his helper (supporter, personal assistant), nothing is impossible for him.

Receiving the title of honor

### Receiving the title of honor

The king was greatly impressed by Viṣṇu-citta's teachings. Viṣṇu-citta was adorned with various ornaments, seated on a decorated elephant, and taken out in a grand procession.

Then the king honored him with the title of 'brāhmaṇa-puṅgava' (most eminent or best among the members of twice born learned class of society) or 'bhaṭṭa-pirāṇa'.

Viṣṇu-citta asked the common people to recite a hymn called 'Tirupyalāṇḍu' along with him.

Overwhelmed with joy, everyone joined their

voices with his in praising Bhagavān.

[illegible]

    Their united voices echoed through the directions,  
the land became sanctified, and everyone felt  
gratified.

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The assembly of *brāhmaṇas* and all others began to praise Viṣṇu-citta's omniscience and knowledge of Vedic secrets with open-hearted admiration.

**Viṣṇu-citta's offering of all royal wealth to the Lord.**

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The king presented Viṣṇu-citta with a large amount of gold and other valuable items as gifts.

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Viṣṇu-citta took leave from the king and returned to Villī-puttūra. He placed all the wealth received from the king before Bhagavān Vaṭa-patra-śāyī and offered it to Him.

[illegible]

He resumed his livelihood as before by rendering the devotional service of making garlands from fragrant flowers and Tulasī *mañjarīs* (buds) *and leaves*. Neither worldly glory nor earthly pride ever touched him.

***Siddha-sevā* (Service in perfection) and the books composed (authored) by him**

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He devoted himself to the feet of Lord Kṛṣṇa. Being intoxicated with love for Lord Kṛṣṇa, he no longer cared about the world.

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He, in his perfected form (*siddha-svarūpa*), attained a transcendental relationship with Bhagavān and spent his days and nights in the bliss of serving Lord Kṛṣṇa.

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For information about his life history in the context of his relationship with Godā-devī, one should read the article titled ‘Godā-devī’.

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In his life, many emotions (ecstasies) similar to those experienced by the men who have entered Lord Kṛṣṇa's pastimes as cowherd friends (*gopa-sakhās*) have been observed.

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He composed a poetic work in Tamil called 'umāḍi,' which contains a very delightful and sweet description of Lord Kṛṣṇa's pastimes.